THE WOMEN'S MISSIONARY MAGAZINE

—OF—

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THANK-OFFERING.

Over against the treasury this day
The Master silent sits; whilst unaware
Of that celestial presence still and fair,
The people pass or pause upon their way.

And some go laden with his treasures sweet,
And dressed in costly robes of his device
To cover hearts of stone and souls of ice,
Which bear no token to the Master's feet.

And some pass, gayly singing to and fro,
And cast a careless gift before his face,
Amongst the treasures of the holy place,
But kneel to crave no blessing ere they go.

And some are travel-worn, their eyes are dim;
They touch his shining vesture as they pass,
But see not, even darkly through a glass,
How sweet might be their trembling gifts to him.

And still the hours roll on; serene and fair
The Master keeps his watch, but who can tell
The thoughts that in his tender spirit swell,
As one by one we pass him unaware?

For this is He who, on one awful day,
Cast down for us a price so vast and dread,
That he was left for our sakes bare and dead,
Having given himself our mighty debt to pay.

Oh! shall unworthy gifts once more be thrown
Into his treasury by whose death we live?
Or shall we now embrace his cross, and give
Ourselves and all we have to him alone?

—*Selected.*

FREE WILL OFFERINGS.

" That man may last but never lives,
Who much receives but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, Creation's blank."

Beneath the shadow of the cross the devout Christian will be very apt to surpass the tenth, supplementing this proportion by liberal free-will offerings according to his means. Love knows no burdens and restricts itself by no narrow limitations. It elevates the whole question of giving from the legal basis of duty to the gospel platform of privilege. Any effort to enlighten the church as to her privilege in using for the glory of God the vast sums of money now in her possession deserves encouragement.

At this time, when the whole heathen world is a vast mission field, God is calling upon the church as never before to consecrate and concentrate all her forces, that she may measure up to the sublime opportunities of the hour.

We regret that the church experiences so much difficulty in raising money to sustain her various institutions and agencies, and in her financial embarrassments has compromised her honor and dignity by resorting, in many instances, to unworthy methods for enriching her depleted treasury. Are professing Christians so unwilling to support the cause of Christ that all sorts of novel sensations must needs be invented to attract the crowd and make a few dollars for the Lord's suffering cause? The church will never be delivered from her wretched penury till a complete reformation in her methods of finance has taken place.

Let the people give systematically and proportionately as the Lord has prospered them. Let their offerings be brought to the Lord's house on the Lord's day. Let the financial demands of Christ's cause be met by straight cash payments instead of by the laborious and expensive methods of multiplied entertainments, and the result, both financially and spiritually, will abundantly justify the new order of things.

" The time is short.
If thou wouldst work for God, it must be now;
If thou wouldst win the garland for thy brow,
Redeem the time.

" Fold not thine hands!
What has the pilgrim of the cross and crown
To do with luxury or couch of down?
On, pilgrim, on!"

" But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. —2 Cor. ix. 6.

We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee.

May we thy bounties thus
As stewards true receive,
And gladly, as thou blessest us,
To thee our first-fruits give.

By some means the treasury of the near future must be fed with far larger and more regular streams of revenue, or the missionary enterprise will be seriously crippled. Membership dues are not, and will not be, a sufficient dependence, but they have this advantage that they can be counted upon with tolerable certainty.

But membership dues, systematic appropriations, donations, legacies and public collections, all told, must come short of supplying missionary treasuries until, by some means, the sentiment of liberality has been greatly strengthened in the church. The principle of beneficence is well-nigh atrophied, and our only hope lies in its restoration to normal vigor. The enticement methods, such as fairs, festivals and entertainments, appealing

as they do to self-gratification as a motive, have done immense harm to the principle of benevolence, just as a mother destroys the sentiment of filial obligation in the heart of her child by paying it for everything it did for her. We could gladly hope these methods have been worked to the limit of their capacity; at any rate we dare not attempt to multiply them as the demand for funds increases. In place of lowering the standard of spirituality at home in order to get the money to send the gospel abroad, let us restore the old standards of Apostolic Christian stewardship and labor and pray for a revival of consecrated beneficence.

Is there a lesson for any one in this country found in the following extract from a letter from Africa? The writer is Miss Stillson, who is at the head of the Umzumbi school of the W. B. M.

When I received the August Life and Light and read its sad statement of diminished receipts,—reading also of the self-denial of native Christians in India, China, and elsewhere, that they might bring an offering for missions,—I asked myself the question, What can we do? In the evening my native teacher came to my room for a talk. I told her of the financial distress in America, of the crying need of money for the Lord's work everywhere, and the possibility that for lack of funds some of our mission schools might be closed, or compelled to turn away those who wished to enter them. She asked if we could help in any way, and I told her of one way that I had thought of as possible.

You know, perhaps, that the food of these girls is very simple, consisting mainly of corn. They always have cornmeal porridge for breakfast and supper, and with it a spoonful of brown sugar, their one luxury. They are very fond of sweets, and there is no greater punishment for them than to be deprived of their portions of sugar. In this colony sugar is not costly, yet to supply sixty girls with two spoonsful a day through the year, means an outlay of several dollars. I explained to the teacher, Utoyi; loaned her the magazine to read and think over, and then to put the matter before the girls if she thought best. She held a meeting with them, showing them that if they chose, there was an opportunity to deny themselves, and so show their love to Christ. The result was that every girl decided to give up her portion of sugar once a day, and they were dismissed to retire for the night. As they went up stairs a girl said to Utoyi, "What if I should want to go without all my sugar?" "If you want to be one to go without it, I will be another," replied Utoyi. Before the bell rang for silence five or six others had joined the total abstinence band. At breakfast the next morning, for convenience, we wished to seat at one table those who had agreed to give up all their sugar. We explained the matter, and it was not long before every girl had joined the band.

A little later, the girls asked of their own accord to give up their rice, which they have once a week only, and the wheat bread, which is their "treat" for supper Sabbath nights. The first request I granted, but the flour was on hand and would spoil if it was not used; but I soon had offers from the station people to buy the flour, and at the girls' request sold most of it. So it was that quite cheerfully, and in part at their own suggestion, they took out of their diet every one of their special luxuries for the remaining three months of the term. Nothing could be a greater self-denial to them, but they made it freely and cheerfully, and I have not heard the first word of complaint or regret. They understand that they have reduced the expense of the school about thirty dollars, and they

do it that we may not be obliged to send away girls from our school. I am sure the act will do them good, help them to appreciate their blessings, and open their hearts to generous feelings. We teachers have also given up tea, coffee, and sugar. We have not many luxuries of the table that cost money. We raise fruit, vegetables, milk and eggs, and as there is no market they are wasted unless used; but we shall find ways to deny ourselves, and bring an offering, small, perhaps, but freely given.—*Life and Light.*

WOMAN'S COLUMN ON GIVING.

SELECTIONS BY THANK-OFFERING COMMITTEE FOR WOMEN'S MISSIONARY SOCIETIES.

Be Always Giving.

The sun gives ever;—so the earth—
What it can give, so much 'tis worth.
The ocean gives in many ways,—
Gives baths, gives fishes, rivers, bays;
So, too, the air,—it gives us breath,
When it stops giving, then comes death.
Give, give, be always giving;
Who gives not—is not living.
The more you give,
The more you live.

God's love hath in us wealth unheaped;
Only by giving is it reaped.
The body withers, and the mind
Is pent up by a selfish rind.
Give *strength*, give *thought*, give *deeds*, give *pelf*,
Give *love*, give *tears*, and give *thyself*.
Give, give, be always giving;
Who gives not—is not living.
The more you give,
The more you live.

No Starving Goat.

The good man will give his best things to God. No starving goat upon the hills will be present at the altar, but the well-fed bullocks of the luxuriant pasture shall ascend in smoke from the sacred fire. He who is miserly with God is a wretch indeed. Few devise liberal things, but those few find a rich reward in so doing.—*C. H. Spurgeon.*

Ought the Poor to Give?

It is sometimes said that we have no right to ask the poor to give; that they cannot and ought not afford to do so. Did Christ thus judge? Did he say it was a pity the poor widow had been moved to give to the Lord, and that she ought to have kept the money for her own needs? Did He?

Blasts from "The Ram's Horn."

God still loves a cheerful giver as much as He did when the poor widow gave her two mites.

There are men who claim to love God who never do anything that costs them any money to show it.

The devil keeps close to those who are selfish. He has a good deal of trouble with the man who tries to honor God with his money.

The man who asks God daily for his bread will always have some to give away.

An Enumeration of Blessings.

(A Thank-offering responsive service.)

Who forgiveth all thine iniquities; who healeth all thy diseases:

Who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies.

Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water:

Thou crownest the year with thy goodness; and thy paths drop fatness.

God is our refuge and strength, a very present help in trouble.

I love the Lord, because he hath heard my voice and my supplication.

God, who is rich in mercy, for his great love wherewith he loved us, hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

Thanks be unto God for his unspeakable gift.

Blessed be the Lord, who daily loadeth

us with benefits, even the God of our salvation.

Giving is Getting.

One of the plain paradoxes, of widest application in the realms of mind and of matter, of nature and of grace, is that true gain comes only through loss; that hoarding is impoverishing; that there is no way of keeping one's hold on a desired good like parting with it; that acquisition is a result of expenditure; that dividing is multiplying; that scattering is increasing; that spending is saving; that giving is getting. Bodily strength comes from its expenditure, not from its hoarding. Every wise use of a muscle adds to the power of that muscle. Keenness of sight and quickness of hearing come from the constant taxing of eye and ear, not from their shielding. A quick walk in the cold bracing air of a winter's morning will warm the chilling blood for the whole day as no cowering over a blazing fire will do.

Numb and weary in the mountains, wouldst thou sleep amidst the snow?
Chafe that frozen form beside thee, and together both shall glow.

THE CHILDREN'S HOME NEAR GENOA.

MRS. MARIA SELL, ROME, ITALY.

THE northwest corner of Italy is attractive and interesting in many ways. The high-road, which from Genova leads into France and unites the cities of the Riviera, has been since time immemorial the dream of delight of all travellers. Through olive-groves, under the brow of noble mountains, it winds along, overlooking the ever blue Mediterranean Sea, spotted with fishing crafts that float like birds on their pointed latine sails. In the distance, now belonging to France, lies Nizza, the native city of Garibaldi, who rose like a lion in the Parliament at Florence to defend it against Cavour, but in vain; this gem in the crown of Savoy had to be the peace-offering to Napoleon, together with the cradle of that noble family, the province of Savoy itself. But Italy has kept the fruitful slopes of the Riviera, where one lovely little city almost touches the other, where oil and wine and flowers abound, and many an invalid has found health. Well known amongst them is Bordighera, for the beauty of its situation and its palm trees. All the palm branches the Pope wants on Palm Sunday are sent to Rome from here, according to an old privilege granted to the city. This however has not prevented evangelical truth to spread here and a Protestant orphanage to prosper.

An English lady, who resided in these parts, Mrs. Boyce, took an interest in the population from the first. After various attempts of evangelization, she was led to found an asylum for destitute children in 1869. That is to say, she made a trial of taking in three miserable little children, one almost blind from small-pox. But of this beginning the work grew and prospered. She found friends who helped her, and was enabled to build the house, and even a church that holds 250 people. From the first she had taken advice from the Waldensian Committee, and always had her masters and evangelists appointed by the president. When she died in 1891, she left the whole establishment by will to the Waldensian church. It was a year of great financial difficulty to the administration, and a real trial of faith, to be required to take up this new work quite unprovided with funds. It was done, however, and done with success. At the present moment there are 25 children, boys and girls, brought up there. The classes are conducted accord-

ing to the requirements of the government, with the addition of drawing and singing classes and a regular religious instruction. As every child is expected to learn some trade, shoemaking, carpentering and tailoring are taught; also the girls are put into the way of cooking, sewing, etc. The director, who is the Valdese pastor of the little congregation, has to find all the funds, the sums paid for the children being very small. As he dreads debt, he is careful in admitting new pupils; but we can sympathize with his grief, when in his last report he says that he had to refuse twenty-three demands of admission, being able only to receive seven out of the thirty children so urgently recommended to him.

Dr. Prochet went a few weeks ago to inspect the establishment, and was most favorably impressed by what he saw. "It is a pleasure to look at the children," he writes; "they are clean, healthy and contented, with respectful manners. There is every reason to hope that they will inspire sympathy in the hearts of all visitors. . . . The house is kept scrupulously clean, which is a credit to the children who are in charge of it—of the dormitories at least. . . . The state of the finances is hopeful. There is a very remarkable increase of income, just as much so as the decrease of expense. On the 30th of September, 1893, the entries were francs 8922; the expenses francs 10,740. On the 30th of September, 1894, the sums were reversed, the entries being frs. 10,688; the expense frs. 8818. I could trace successful economies on the whole line; also the growing sympathy of the neighborhood and the foreign colony made one glad to see. There had been one moment, at the time of the transition of the establishment from one administration to the other, when friends fell off; but now it has fully taken its place in the esteem of all who watch it." May the circle of friends increase! That is the ardent wish of us all. There is terrible need of Christian education in Italy. The poor members of our congregations ask for it; many an infidel seeks it for his children; and even the Roman Catholics appreciate it very much. Those who have a heart for children cannot do better than show sympathy to the peaceful abode of the poor orphans of Valecrosia-Bordighera, that it may grow and spread and double the number of its inmates.

But I will not take leave from you without telling you about another interesting work not far from the Riviera. Where the majestic line of the Sea-Alpes sweeps in a wide curve from the Mediterranean to the north, there is a well known mountain pass—the Col di Tenda, much trodden by all whom in olden times commerce took from Piedmont down to the sea. The name itself suggests many a memory. The hapless lady of the castle, Beatrice di Tenda, made an ill-assorted marriage with a cruel Visconti, who tortured and put her to death. Amongst the people, on the other hand, the tradition lives on that the Valdenses had a group of adherents here as early 1497. It is written in the chronicles of the time how an inquisitor was sent, and how they were persecuted. Also a cave is shown, high up on the mountains, difficult of access—the Cavern of the Calvinists, where service seems to have been held for a long time. One old house still has the name of La Barbette, Barbetto being the Piedmontese name of the Valdensian preacher in olden times.

Here under the shadow of the past, fresh life awakens. The new railway line under construction brought tribes of working men, a hundred and twenty of whom sent a petition to the nearest Valdese pastor to come and preach to them, which he did. Then a colporteur was sent to the spot, who had most eager

and attentive audiences in spite of the persecutions of the priests. When Dr. Prochet went there a month ago he was much encouraged. Two foreign families, who spend the summer there, have taken a warm interest in the movement and have collected money, which they offered to Dr. Prochet and thus enabled him to buy a small house for the mission. It is being arranged now, and in the spring it is to be consecrated to divine service. In the meantime the colporteur carries on his quiet work, and hopes to bring several catechumens to be received at the opening service. Thus when you think of us you must remember many a tender plant which is growing and ask God's blessing upon it.

THE EXTENSION OF CHRIST'S KINGDOM.

Published by request.

In that memorable formula commonly called the Lord's Prayer, the second petition of which is, "Thy kingdom come, thy will be done on earth as it is in heaven," the first desire which throbbed in the loving and compassionate heart of our Redeemer, next to the glory of God, is the establishment and extension of his gracious kingdom among men—that kingdom of grace and glory heralded and proclaimed by the heavenly host at his birth, saying, "Glory to God in the highest, and on earth peace and good will unto men, for unto you is born this day in the city of David, a Prince and a Saviour, which is Christ the Lord." In this second petition he teaches his disciples and the church in all ages to unite with him in effecting the destruction of satan's kingdom, the advancement of the kingdom of grace, and the hastening of the kingdom of glory.

My beloved sisters and mothers in Israel, fellow disciples of our Lord, representatives of the several women's missionary societies of the Presbytery of Conemaugh here assembled, I am requested to address you upon this comprehensive and all important theme,—"The extension of Christ's kingdom," the one grand and inspiring theme which has thrilled the holy angels and redeemed men; that has been from eternity and will be to eternity the first and leading thought of Deity himself; a kingdom which cometh not with observation, is not of earthly thrones and principalities, not of outward forms and ceremonies, but of righteousness, peace and joy in the Holy Ghost—a spiritual, gracious kingdom of heaven's glorious king enthroned in the hearts of men, whose laws and loving precepts and doctrines are engraved upon the souls of his subjects with the finger of God—the reign of grace through righteousness unto eternal life. The Son of God, by his own personal ministry, and that of his prophets and apostles, through the ministry of the Holy Spirit, has given a complete revelation of his will for our salvation. This precious gospel is the instrumentality employed to propagate and extend the kingdom of Christ throughout the world. It is denominated "the gospel of the kingdom." It is the golden chariot in which the king of glory rides forth, capturing his people, conquering and to conquer. It is the *Seed* of life to be scattered abroad among the nations, to germinate the kingdom of Christ in the hearts of all who receive it, producing the new birth, constituting the new man created in the image of Christ; by which Christ has formed in the heart the hope of glory; by which an entire change is wrought upon the understanding, will, feelings, conscience, habits and practices. It is the key in

the hands of the Holy Spirit to draw the bolts, and open the door of the human heart, that the King of Glory may come in and take possession of his purchased inheritance.

The efficient agent and irresistible power, giving energy and quickening to the work, bringing Christ into the soul and setting up his kingdom there to dwell in it forever, as his own appropriate habitation, is the Holy Spirit of God. The Spirit of God maketh the reading, but especially the preaching, of the word, an effectual means of convincing and converting sinners. Therefore before our Lord ascended to glory, he delivered his charge to his disciples, and through them to his church in all ages, commanding them to preach this gospel to every creature through all the world. *This*, beloved sisters and friends of Jesus Christ, is the *duty* of the hour, the all-important and paramount duty of the ages —to preach and teach this gospel of the kingdom near at hand and far off to the ends of the world. It is an ever germinant seed of undying vigor and transforming influence in every clime, in every zone. It is not scorched by the heat, nor benumbed by the cold. Amid the burning sands of Ceylon or Africa, or amid the frost-bound solitudes of Greenland; on the prairies of America, or in the valley of the Nile, upon the tops of Mt. Lebanon, or on the plains of India, it germinates, bears fruit in some thirty, in some sixty, and in some an hundred fold; and we believe that in the near future all nations shall become vocal with the hosannas of a renovated creation.

The great commission is, "Go ye into all the world, and preach the gospel to every creature, teaching all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to "observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." This commission immediately preceded our Lord's ascension and enthronement, and it discloses at once the magnitude of his plans, and lifts the veil of the future of his kingdom into the sunlight of the unfulfilled prophecies and promises of his kingdom.

The extent of the commission is the wide world. The grandeur and inspiration of it is greatly heightened by its extent. It is absolutely without limit, coextensive with the whole habitable world, and voices the prayer of that missionary Psalm, "And let the whole earth be filled with the glory of the Lord." Ten hundred millions of the race are yet under the power of darkness. Three-fourths of our Lord's brothers and sisters have never heard of him—three-fourths of our brothers and sisters perishing year by year for lack of the bread of life. There are 30,303,030 perishing forever every year, and yet there is bread enough and to spare; "for how can they be saved by Him of whom they have not heard." Christ pities the perishing. Oh, the tender pity of Jesus! he embodies and reveals the ocean of love exercised towards us by our Heavenly Father. Jesus to-day, upon his throne, is concerned for the salvation of the perishing, and declares to us that it is "*not* our Heavenly Father's will *that one* of these little ones should perish." "Go ye then, my beloved disciples and faithful followers, and hasten the fulfillment of the prophecy; all the ends of the earth shall remember and turn unto the Lord, all the kingdoms of the nations shall worship before him, when men shall be blessed in him, and all nations shall call him blessed."

Oh, with what thrilling emphasis that divine oracle should fall upon our hearts this day. "How long are ye slack to go to possess the land which the Lord God of your fathers hath given you?" The

plaintive echo continues, how long? how long!! oh, how long!?! My dear Christian friends, we cannot all go into foreign lands in person, nor if we did could we preach the gospel to them until we had learned their language, and there are but few who could go for want of means, but we *can* go through our representatives, our missionaries, who at a great sacrifice have prepared themselves, and have been sent to do that work. We can help to send and sustain them. Let us identify ourselves with them, consider their comforts, work and interest *our own*, and rejoice in their success as *ours*, and mourn with them when they are called to weep. We are not true to Christ, nor true to our missionaries, unless we do so. They embody our spirit, our ideas, our faith and our worship. If we are not identified with our missionaries in spirit and prayer, in work and sacrifice for Christ to the extent of our ability, we are disobedient to his great commission.

Are we really consecrated to the Lord if we regard any sacrifice we are able to make *too dear* to be spent in advancing and extending his kingdom? When loving Mary annointed his feet with very precious ointment, did Jesus approve or disapprove the act? "Let her alone." Her sacrifice was expressive of her appreciation and love to him. Mary's love grew by her gifts. The more she gave the more she loved. God loved us, and his love expressed itself in the gift of his only begotten Son. Christ loved us and he gave himself for us. Are we willing to honor Christ with our best? Oh, that we might be able by sacrifice and self-denying labor to give to the world a proof of the power of christianity upon us—to prove to God the sincerity and honesty of our prayers for the coming of the Redeemer's kingdom. Oh, that every Christian *knew* in this his day, duly to improve his opportunity, to prepare to shine in heaven as "the brightness of the firmament, and as the stars forever and ever."

When we climb the mountain tops and survey his future kingdom as portrayed in the "sure word of prophecy," and reflect upon the lifegiving waters which are seen to proceed from the altar of God, they rise and swell and deepen into a river. It is the river of life. Wherever it flows disease, barrenness and death disappear. Within it everything moves and is healed. Its banks are shaded with the tree of life whose leaves are for the healing of the nations. It is the river of life that makes the city of God—the pure river of life, clear as crystal, "proceeding out of the throne of God and the Lamb." Roll on, thou lifegiving river? Long hast thou been in reaching this moral waste. But the time appointed, even the set time, is come now. Roll on and overflow this sterile wilderness with thy refreshing waters. Let life and health, verdure and beauty, spring forth from thy gladdening presence—earnests of millennial glory, harbingers of celestial bliss.

THE WOMEN'S MISSIONARY SOCIETY.

THE Women's Missionary Society is now not only a recognized, but an important department of church work.

The object of these societies is threefold, namely, to give enlargement and contentment to thousands of Christian workers at home, to contribute toward the evangelization of heathen women and children, and to send to the foreign field lady missionaries, giving them not

only temporal, but moral support, by womanly sympathies and prayers.

First—To give enlargement and contentment to Christian workers at home. What is the best antidote for selfishness and discontent? Why, simply work. Give the Christian women in our churches something to do; let them see and know about others; broaden the vision until it is wide enough, strong enough, to take in the whole world. And in the consideration of the misery and degradation of their sisters in heathen lands, peace and contentment, the result of a thankful spirit for their many blessings and privileges, will fill their lives.

Second—To contribute means for the evangelization of the women and children of heathen lands. The hand that rocks the cradle is the hand that moves the world. Woman is the controlling power that holds together not only the religion of Christian, but of pagan lands. At the Missionary Congress in Calcutta, in 1882, a lady missionary said: "I believe that the heart of Hinduism is not in the mystic teaching of the Vedas or Shasters, but it is enshrined in the homes in the family life, and hereditary customs of the people—fed, preserved, and perpetuated by the wives and mothers of India." Scarcely a man in the Christian world, who is a follower of the Lord Jesus, but knows that, next to God, his mother has done more for his spiritual life and growth than any other being in the universe. It was the threefold cord of her prayers, her love, and her influence that, even when his bark was wildly tossing among the shoals of sin and folly, held him safely moored to God and the Bible. Then let the mothers and daughters be encouraged in this work, knowing that the conversion of the world will move on but slowly until the women of heathendom are won for Christ.

Third—To support by womanly sympathies, prayers, and gifts, lady missionaries in the foreign field. As far as women are concerned in India, the ordained missionary is comparatively useless, because in many districts he can have no access to them. The average attendance of women in our Christian churches is, probably, two thirds; and taking the same ratio we have two thirds of all those who might be reached by the Gospel message outside the influence of the Christian missionary. To meet this necessity, and as openings have occurred, lady missionaries have been sent to the field. And what plan more appropriate than that these should be sustained by Christian women, and not only by their gifts, but by their prayers. These noble women who have gone to the foreign field are our representatives. They have descended for us into the deep, dark abyss of paganism. Let us not fail to encircle them with the strong ropes of prayer, that they do not sink beneath the burdens and responsibilities of their work.—*Home and Abroad.*

Perhaps you did not feel particularly flattered when they elected you to be treasurer of your missionary society, and have found in the office, what has seemed to you, a thankless work. Work that had to be done, to be sure, but woe unto her who had to do it! Oh, how you have mistaken your calling!

It is to great honor and glory that you are called, to an office than which none, not excepting the President's, is more useful and honorable, and on which depends more than anything else the growth and prosperity of your society.

For one thing, you are to be, though you may not suspect it, a beautiful figure head. The officers, to a large extent, represent the society, and for its sake should look their best and act their best. A treasurer should really be an alluring, fascinating sort of person, at-

tracting the dollars to herself as a candle the moths, and to whom the contributor, who intended to give a one dollar donation, unhesitatingly hands over the five dollar bill. You must have tact, of course. What a failure a treasurer would be without tact! If you solicit contributions for the society, do it with a winning grace and dignity that makes the contributor feel flattered and hail your visits or your graceful notes with pleasure.

Of course you are always present at the meetings. A President may have a substitute, but a treasurer has no one to take her place. Always at her post, she is in herself a gentle reminder of forgotten pocketbooks, tardy subscriptions, unpaid pledges. Her businesslike statement and her ever-ready box with a hole in it allow neither conscience nor purse to escape.

When bright little Mrs. Brown was made treasurer of the Foreign Missionary society at Brownville, she determined to do her best, and did not scorn to go to her husband for advice. She had never been particularly fond of figures, and her bankbook rarely balanced right, but when she undertook this work for the Lord, she determined to do things differently. Mr. Brown was immensely pleased and promised to teach her all the bookkeeping she needed. His first broad and general rule was, *Learn to add and subtract*, which was really found to be quite essential to proper keeping of the books. He was very particular that the funds of the society be kept entirely separate from her personal money; so she never got into the dangerous habit of borrowing the one from the other, or of trying to keep them both in one purse. Then he had peculiar ideas of strictness, which at first made Mrs. Brown feel as if she were to be suspected of stealing, but which she soon learned were really for her own protection. The cash received at each meeting was to be counted before leaving the room and in the presence of some other person. Every penny received or disbursed was to be entered on the books, which were carefully balanced each month and carefully audited by an outsider at the end of the year.

When Mrs. Brown took her books from her predecessor, they were in such a state that—but no, we will say nothing against that former treasurer lest she read this and feel hurt. But one of the first things Mrs. Brown did was to write to her presbyterial treasurer, asking her when and how and where she should send the money, not to headquarters in New York, but to her, so that it might be properly credited to their society; not to send cash, but a check or order payable to the presbyterial treasurer; not to forget to endorse any checks made payable to herself; and to please send it every month, adding that if every auxiliary would do this, it would save much of the anxiety of a treasurer's life; it would prevent the Board having to pay interest on borrowed funds, and it would lighten that intolerably busy month at the end of the year when about nine-tenths of the year's money is sent in.

When she tried this plan, Mrs. Brown found it was easier for her, too, as it kept her work finished up to date, and her conscience was clear as to the bread and butter of those missionaries whose salaries her society had promised to pay. She entirely got over the pernicious idea that she must not forward the money till she had accumulated a large sum or an even amount. So, all unconsciously to herself, gay little Mrs. Brown grew to be an accurate and business-like woman, and her own housekeeping and personal expenses saw the benefit of it—a reflex influence of missionary work.

But Mrs. Brown might have been both charming and business-like without adding to the spiritual power of the meet-

ings, and the best part of her work was that she became deeply interested in missions herself. She could not help being interested in how the money was spent; so she studied up the reports, and in the magazines she always noted the work done by the missionaries for whom the Brownville society contributed. And then she had to pray for it. After that, those missionaries seemed like personal friends, and she occasionally wrote to them herself in answer to their letters in print. She had never thought she could speak in meeting, but when she came with her heart full of the needs of others or the burden of an empty treasury, or a debt on the Board, she found it much harder to keep silent. So, very often when the formal treasurer's report was called for, she would add a word of what was in her heart—a word of hope or encouragement, the story of a gift of self-denial which she had received, whose giver, perhaps, was never known except by her and the Master who still sits over against the treasury and beholds how the people cast money into the treasury.

It was in ways like this, as well as in planning for special thanksgiving and praise offerings, that Mrs. Brown helped to raise the tone of that society. The poor were encouraged to give their mites the rich were shown the meanness of giving *their* mites; each one began to weigh her own expenditures of the Lord's work and, without reference to what others might do, gave as the Lord prospered *her*.

When you become a model treasurer, you will be as unconscious of it as Mrs. Brown is to-day. The only thing she can say is, "I wouldn't give it up for anything; it has been such a means of grace to me! I just love to be treasurer!"

S. R. D. in the *N. Y. Evangelist.*

PROGRAMME THANK-OFFERING SERVICE.

Bible Songs, No. 153:1-3.

Reading by leader. Ps. 107, with the congregation joining in reading verses, 8, 15, 21, 31.

Bible Songs, No. 126:1, 2.

Prayers of thanksgiving in sentence prayers, followed by three short audible prayers.

Exercise by Juniors. Thank-offering catechism. Page 27 of Junior Manual. (Order of J. T. Findley, 55 Ninth St., Pittsburgh, Pa., price five cents.)

Responsive Reading; Ps. 136:1-9, 23-26.

PRAISE SERVICE.

Brief remarks by leader, or by persons previously appointed.

Praising God for His kindness. Sing Bible Songs, 203:1, 2.

Praising God for His goodness. Bible Songs, 155:1-1, 3.

Praising God for His justice. Bible Songs, 87: 1, 2, 3.

Praising God for His mercy. Bible Songs, 43:1,2.

Praising God for His salvation. Bible Songs, 136:1, 4.

Praising God with offerings. Bible Songs, 132.

During singing let the Thank-offering be taken to the front and placed on a table or in a basket.

Blessings asked upon the offerings. Close with singing Bible Song, 167:9, 10.

SUGGESTIONS TO WOMEN'S MISSIONARY SOCIETIES.

Hold your meetings at such a day and hour (not later than the first week in April) as will secure a large attendance by the members of your congregation, and where possible close the services with a social hour and a plain missionary tea. Advertise the services as fully as possible and plan to have each society in your congregation represented on the programme.

Where the thank-offering boxes are not being used in families or congregations, thank offering envelopes should be given out the Sabbath previous to the "Ingathering," after an announcement from the pulpit had been given. These envelopes can be procured *free of cost* from the Thank Offering Committee, in care J. J. Porter & Co., 824 Liberty St., Pittsburgh, Pa. Boxes should be returned to the owners after the "Ingathering." New boxes will be sent out by the committee whenever ordered. Order early that the daily offerings may begin promptly for the coming year.

Send the society offerings with your congregational delegate to the spring meeting of your Presbyterial, and send in form of check made payable to your Presbyterial treasurer. Individual offerings outside of Women's Presbyterials

should be sent in form of check or post-office order to our general treasurer, Miss E. J. Sloan, 5170 Liberty Ave, Pittsburgh, Pa., before the middle of April. This will insure the gift being reported at the women's general convention in May. The Women's Missionary Magazine for several years past has contained suggestions for thank-offering services. Consult the February and March numbers.

Bible responsive services can be procured of Mrs. E. J. McPherson, 409 Morewood Ave E.. E. Pittsburgh, Pa., at 10c. per dozen.

May every woman, loyal to her church, loyal to herself and loyal to her God, who is "the giver of every good gift," heed the summons, "Come into His courts and bring an offering with you," and then receive a blessing.

Yours sincerely,

THANK OFFERING COMMITTEE.

Missionary Correspondence.

LETTER FROM EGYPT.

DEAR FRIENDS:

HAYN'T I "just for fun" write you a letter that will be by no means a missionary letter? It is vacation time, and I think you will forgive me if I jump down in very undignified fashion from the pedestal on which the missionary is so often placed, where he is so removed from ordinary mortals as to have almost a halo round his face. It is all one big mistake. We are neither marble nor anything save very human beings who were rather pleased than otherwise the other day at the thought that they had been invited to attend a picnic party.

Laying aside half regretfully, half gladly, the accounts, statistics and other ghosts that haunt the missionary during what is termed his vacation, we knew it to be our duty to accept the very kind invitation of Mr. George Weessa, one of our rich native Protestants, to the picnic, which would be gotten up entirely by his management and at his expense. A picnic in the first week of January, do you say? Yes, that is one of the wonders of this strange old Egypt. Although one may shiver around in the house during the Egyptian winter one can ever find warmth by going out into the sunlight.

I wonder what our readers would have noticed and enjoyed, or been particularly interested in, if they had been invited to join our party. Doubtless you would have noticed scores of things to which we missionaries, by constant familiarity, have become blind.

One of the first things that gave me pleasure was the peculiarly restful feeling caused by the knowledge that it was our duty for one whole day to do nothing but be lazy and give ourselves up to enjoy whatever offered itself. The first thing that presented itself to me was the gentle warm sunshine and the chanting of the threshers in the fields through which we had to pass as we went to Mr. Weessa's house, which was the rendezvous. Ah! yes. You would have stopped to look at the threshers at work. They were threshing millet, and had the large irregular heads lying in an oblong square on the ground. At one side stood a row of men with sticks in their hands, with which they beat the grain. The leader stood at the opposite side with a stick in his hand, but his work was to move about the millet between the descending beats of his companions' flails. The leader sang a strain alone, and then, as the flails

of the others descended in concert, they repeated a refrain to the song. The effect is very pretty, and the song although not according to our musical ideas has a beauty of its own when associated with its Egyptian surrounding.

Mr. Weessa exerted himself to make the day enjoyable to us in every way. A thing that gave me pleasure many times during the day was observing what the gospel has done for Asyoot. You know something of the customs of the Egyptians of twenty years ago—how women and girls were not expected to be seen and must be hidden away in the seclusion of their homes, or if necessity demanded their public appearance, must be veiled —how husbands and wives never appeared outside of their homes in each other's company, and even in their homes lived to a great extent apart. You know how it is against custom for unmarried men and women to meet in a social way, and how there is in fact no real social life at all, save amongst the men, for woman is bound by so many laws connected with marriage, mourning, modesty and social status, that she can have a comparatively narrow social circle. In defiance of all these customs, which are still for the most part observed all over Egypt, Mr. George Weessa invited to his picnic his unmarried sister and brother, as well as his two married sisters, with their husbands and families, the pastor and his wife and child, some women teachers from our Asyoot schools; a young widower, a member of one of the wealthy Protestant families in Asyoot; a young Egyptian, who has married an English lady, and, as before stated, all the missionaries with their children. We crossed the river in a Nile boat, but as the wind was contrary the sailors pulled us across by casting the anchor ahead of us and drawing the boat up to it, repeating this operation again and again until we reached the opposite side. There, after roaming about under the trees for a while, we were summoned to a generous repast. All the arrangements were attended to by the gentlemen of the party, and when we answered the summons to dinner, we found everything beautifully arranged. A long row of mats and rugs was spread out on the ground, and on that our tablecloth was spread and covered with eatables, to which we did justice. We counted about forty around this table, omitting the many servants who waited on our party.

After lunch we played games and had a nice time until towards sunset, when we drifted homewards, talking and singing as we crossed the beautiful river until we reached the other shore.

JESSIE J. HOGG.

Asyoot, Jan. 15, 1895.

FOREIGN NEWS BUDGET.

MARY B. REID.

The founders of foreign missions were called to walk almost entirely by faith, but the wonderful records of this present time, are as a realistic pledge of the speedy fulfillment of that divine prophecy: "Behold the days come, saith the Lord, that the ploughman shall overtake the reaper, and the treader of grapes, him that soweth seed."

In arranging the items of the Egyptian part of our Budget, we will follow a tourist's method of travel, halting at Alexandria, and then peep at stations up the Nile. Mrs. Ewing will tell us of work in the famous old city on the Mediterranean Sea:

Our schools here are well filled, and the work is going on quietly. The Central girls' school has 107 names on its roll. Miss Brown, one of the new missionaries, teaches English an hour each day in this school. Miss McDowell has much to encour-

age her. In visiting she is kindly received everywhere. She has recently started a reading and singing circle in English for the benefit of the teachers and larger girls in both schools. This will give variety to the usual monotony of school life, and be a wholesome stimulant in other ways.

The boys' school has a greater proportion of large boys than formerly. Some of our boys have gotten good positions in offices and elsewhere. This is very tantalizing to some of their school fellows, who left our schools for another in the hope of securing better advantages in that way. A very nice Mohammedan boy is frank in saying that he made a mistake in changing schools, but he is ashamed to come back to us. He is, however, a regular attendant at our Sabbath-school.

Many of our people are ill just now, but this is not unusual at this season of the year. From heavy rains the streets in the native quarters are almost impassable, and the odors anything but sanitary.

We were happy to welcome Mr. and Mrs. Murch and their little son back again to Egypt; also the new missionaries, of whom we are pleased to retain Miss Brown in Alexandria. We enjoyed the short visit of the India party; it was long enough to get somewhat acquainted and interested in them and their work. A pretty fair divide of the party was made between the two missionary families, the McFarlands and ourselves; so that we both had a share in the pleasure of entertainment.

From Alexandria we will go on to Mansourah, the abiding place of Rev. and Mrs. Finney. Mrs. Finney speaks thus of the work at this station:

I am glad to report an encouraging state of things this month—schools all doing first rate work. Pupils and teachers are much interested and seem to be working as hard as they can. The advanced girls in the first school are very much pleased with our Miss Finney, and they are taking great interest in their work with her, even coming to Sabbath-school. At first they thought they could not give up their accustomed promenade; being mostly "Frank" girls, they wish to imitate the Europeans by walking out on the Sabbath afternoons. The second school is coming up nicely too this month. There are 25 Mohammedan girls in attendance. We fear we shall have to give this school up for lack of funds.

The Bible woman goes her daily rounds. She has forty or more pupils, who are all interested learners. "Uncle Mena," the colporteur, is one of the interesting characters of this station. Perhaps some time the good this man has done may be known. A few years ago he was cursed and driven from some of the villages of this district, where he is now welcomed warmly; even the little children run to meet him calling out, "Uncle Mena has come." He tells me he has been selling many books against Mohammedanism. May God give him long life and many blessings.

Leaving Mansourah we will make a little stop at Cairo. Mrs. Harvey will tell us of the winter months in this city:

Cairo is very much like a college town in America. In the winter all is bustle and life and gaiety, the streets full of carriages, donkeys and pedestrians. Stores that have been closed for months are open and expose their wares to the tourists, who walk the streets looking for articles curious and old. Then we have our vacation time in summer, when people say, "How dull it is," "Every one has gone from the city," "There is nothing going on." It is true that very many make their living by the tourists, antique sellers, interpreters and many others. A servant that can be had for ten dollars can command five times as much in the winter from tourists on the Nile, and many of them prefer five months work at the high price to working all the year at the low price.

An English lady remarked, a few days ago to one of us, "I do not generally believe in missions, but I do believe in the American mission, for I can see what they are doing in educating these people." Thus even those who care nothing for the welfare of the soul can see that our work is not a failure from their stand point.

Departing from Cairo we will take passage on the Ibis with Mr. and Mrs. Ashenhurst, and hear of their work. Mrs. A. says:

During the month of November we visited twelve villages. Six communions were held, twelve persons received into church-membership and thirteen babies baptized. At Beni Mizar a young man was received, and we hope he may be a means of opening up a work among the people of his town. The people of the town are very ignorant, though they seem to be wakening up and are desirous of hearing the Gospel. About sixty men and women attended the meeting on our visit. We trust that this one young man, who has had grace given him to confess Christ, may prove the leaven to leaven the whole lump.

During the month we have twice been struck with a windstorm. The boat was so far over on her side that the water almost came up to the windows. The second time the captain had a little more warning, and pulling to shore, put off his passengers before the boat was struck. The result was no more serious than a fright to ourselves and the breaking of a few articles.

We often admire the faithfulness of the sailors. They have no moral nor intellectual training—not one of them can read,—yet they do not hesitate a second in the face of a coming storm to climb to the highest and most dangerous point when duty calls. There is a saying among them that "the sailor's life hangs on a rope."

Leaving the Ibis at Assiout, we will be entertained by Mrs. Hart, who will tell us of Thanksgiving day among the missionaries:

Our prayer-meeting topic for November 25th was Thanksgiving and Thanksliving. As each one recounted some of the things for which he seemed to feel especially thankful, clouds which seemed to be hovering began to disappear, and we felt like singing of the mercies of the Lord.

Thanksgiving morn dawned bright and clear, as almost every morning does here. Our daily duties went on as usual. Although we did not repair to places of worship to render thanks to Almighty God for all his goodness to us during the past year, as we knew the dear ones across the sea were doing, yet we had truly thankful hearts to our Father who had given us so much during the past year; and as we gathered around one table for our evening meal and enjoyed present blessing, the mind would involuntary go back to Thanksgivings of the past, recalling the familiar faces of those we had been wont to meet on such enjoyable occasions; and we hope all of our dear friends have been able to enjoy the national holiday as much as we have enjoyed it.

No doubt there are many who remember Anesa Moosa, who is now the wife of the pastor here in Assiout, and such will unite with us in sympathy for them, in the death of their little son, who was laid to rest to-day.

All of the missionary circle are in usual health. Mr. and Mrs. Ashenhurst, who are now on the

Nile boat, have reached this point. Stopping over a day, they expect to leave early in the morning if possible. But the winds are so uncertain that sailing is very slow at present. Yours in His service.

Miss Mary Martin sends the following from India:

MY DEAR MRS. REID:

It is time the December Budget was being sent off, and it falls to my lot to send it this month.

Miss C. E. Wilson sends us some of their experiences in camp in Gurdaspur district. From the other end of the field is a letter from Miss Ella Gordon, of Jhelum, who is just beginning her work and tells some of her perplexities.

We had a very interesting prayer-meeting last week. For three weeks the subject of Tithe giving has deen under discussion. Last week the pastor, Rev. I. D. Shahbaz, after a very earnest talk on the subject, asked the missionaries present to express their views and to tell "how people in America did." In his talk he expressed the same things we have been so anxious about, viz., that our Christians out here may realize that they must learn to support themselves; that they cannot always expect foreign funds to sustain them. He spoke of the Brahmo Somaj and Arya Somaj, and of how they supported their work by their daily contributions, and if they who had so little light could be so zealous, why could not we (Christians) who had the true light show at least the same zeal in giving. At the close he asked all who would pledge themselves to give the tenth of their incomes to hold up their hands. Nearly all responded. I think if the system of tithe giving is once fairly started, it will spread rapidly; and our people do need to learn that they can depend on themselves if they try. I hope you will pray for them that they may speedily become earnest, faithful and self-reliant.

This evening we saw the first of the new arrivals —Miss Campbell, who had come to Sialkot Saturday evening. The rest are still in Gujranwala. I know you will be glad to hear of their safe arrival. Very sincerely yours.

From Camp Sekha, Gurdaspur district, Miss C. E. Wilson writes:

DEAR FRIENDS:—Today we are prisoners of the tent. For two days and one night it has been raining pretty constantly, refreshing the spring wheat, but making outside work impossible. So the Lord has given us a little leisure to talk with you. The 1st of November my sister and I exchanged our house of brick for one of canvass. For 22 days we had the pleasure of Rev. Holliday's company; then they had to go in and make payments, and go to another part of the district. We miss them very much, not having yet lost our social instinct.

Tent-life is not the most comfortable life one can choose, but happy is he who can continue in it until his work is done, and not have to run in frequently to attend to station affairs, as our brother missionaries have to do. We have been among our Christians since we came out, and hope to continue with them a month longer. We have pitched our tent in nine places, and worked in 36 villages, 13 of which contain Christians. The work is in many respects encouraging. A few have lately been baptized, and there are a number of enquirers.

There has been less sickness than usual, yet coughs and colds are very prevalent, and some fever. The latter has feebled me twice, and my sister has had the heavy end of the work to do. But we are thankful to be on our feet again and able to dispense medicine to others.

Miss Ella Gordon, of Jhelum, gives experiences of a new missionary's work:

After a few cloudy days and a little rain, which has settled the dust, we are now having bright days of cold bracing weather. The mountains in the distance look cold and grand in their robes of fresh white snow.

Since being permanently located in Jhelum I have been looking after the Girls' School here. I find school work quite different from school at home. Many things are very discouraging and trying in the building up of a Girl's School. The girls will not come without a "caller," a woman to bring them. Sometimes the girls want to come, but the parents are not willing. Then again parents are willing and the girls don't want to come, but will run and hide when the caller goes after them.

It is difficult to get Christian teachers, so we must hire heathen ones. Beside the secular teaching we teach the girls the Bible. The other day, one of them, who had become interested in reading the story of the birth of Christ, had taken up the gospel of Matthew, and was reading it, when her Hindu teacher said, "O, never mind that; you need not pay any attention to reading that."

One day. Mrs. James called at a house to see if she could get the girl to come to our school. The father, who was lying sick with his face toward the wall, thinking Mrs. James had gone, said, "Don't you let her go to school with that woman. She is no better than a sweeper. She goes about in the streets and has no more respect for herself than one of the low sweeper caste. They don't teach the girls anything good. The girls only become lazy and disrespectful to their parents."

After the girls get a taste for school they like to come. But at first they must be coaxed in with pice and sweet-meats mixed with petting and humoring a little. As yet, I understand very little Panjabi—the spoken language of the common people. But I trust that, with God's blessing, the school may grow and be a means of spreading the Gospel of Light.

YOUNG PEOPLE'S DEPARTMENT

EGYPT.

Prepared by Mary B. Reid for use of Junior Missionary Societies.

Question. What is a missionary?

Answer. A missionary is a teacher of religion.

Q. What is a foreign missionary?

A. A foreign missionary is one sent to distant lands to teach religion.

Q. What is a Christian missionary?

A. One sent to teach the truths of the Bible.

Q. To what countries has the United

Presbyterian church sent missionaries?

A. To Egypt and India. These fields will be considered separately.

Q. Where is Egypt?

A. It is a country in Africa, lying between the Great Sahara desert and the Red sea. Its northern boundary is the Mediterranean sea.

Q. How do missionaries from America reach Egypt?

A. They take a steamship from New York to Liverpool, England; or Glasgow, Scotland. Then go, via London, to Paris, to Rome and Naples, and again take steamer across the Mediterraneian sea to Alexandria; or they take ship from Liverpool through to the Bay of Biscay, down the coast of Spain, through the straits of Gibraltar and the length of the Mediterranean sea, to Alexandria or Port Said.

Q. How much time is required to make the journey?

A. About three weeks.

Q. What is the area or extent of Egypt?

A. Egypt proper extends from the Mediterranean sea to the first cataract of the Nile, and comprises 216,000 sq. miles.

Q. What is the population?

A. The last census gives about 7,000,000, including some 50,000 Europeans and other foreigners.

Q. What remarkable river flows through the entire length of Egypt?

A. The river Nile. Without this beneficent stream the whole country would be an arid desert, Owing to its annual inundations the Nile valley is one of the most fertile regions of the globe.

Q. What are the chief products?

A. Wheat, barley, peas, beans, lentils, cotton, tobacco, rice and onions.

Q. What are its fruits?

A. Dates, figs, oranges, bananas, pomgranates and olives.

Q. What are the woods?

A. There are no forests in Egypt, but the palm and acacia flourish as shade trees about the villages.

Q. What animals are found here?

A. The domestic animals are the camel, horse, donkey, buffalo; sheep, goats, dogs and cats. There are few wild animals beside the hyena, jackal, wolf and fox, owing doubtless to the absence of forests.

Q. What is the climate?

A. During the summer months it is excessively hot, especially in upper Egypt. The winter months are delightfully cool and pleasant.

Q. What are the chief cities?

A. Cairo, the capital, is the chief seat of trade and manufacturies, and Alexandria is the largest sea port.

Q. What are the streets or roads?

A. The streets in most oriental cities are very narrow, in the villages or country mere bridle paths. In English quarters, however, there are some wide and handsome streets. Railroads to some extent have been introduced.

Q. What are the modes of travel?

A. By boats up and down the river Nile. Camels and donkeys are used largely about the cities and villages.

Q. What may be said of the history of Egypt?

A. It is a country of great antiquity. At the time of Abraham, and more than two thousand years before Christ, the Egyptians were a civilized people. The numerous remains of temples, palaces, obelisks, tombs, sculpture, and the pyramids, with their various inscriptions, all show that Egypt was the home of literature, art and science in the early centuries of the world's history.

Q. What is the language of the people?

A. Since the beginning of the tenth century the Arabic has been almost wholly used. In some of the monsetaries books and manuscripts of the ancient language, which has been supplanted by the Arabic, are still preserved, but only a few of their

best scholars are able to read or understand them.

Q. How long does it usually take a foreigner to learn the language?

A. The Arabic language is a difficult one to acquire. Three years are allowed for its study, but missionaries begin to teach and preach at the end of two years.

Q. What is the character of the people?

A. Hospitable, affectionate in disposition, indolent, superstitious, deceitful and untruthful.

Q. What is the condition of the women?

A. They are kept in seclusion and in ignorance, thought to have no mind, incapable of learning anything, and receive little respect from their husbands and sons.

Q. What are the employments of the women?

A. A large part of their time is spent in the preparation of the bread—picking the grain, grinding and mixing and baking. A few are skilled in needle work.

Q. What is the dress of the women?

A. They wear wide trousers with a long, loose garment over them, a scarf or girdle about the waist. The hair is worn in long braids, hanging down the back, the head always covered with something like a handkerchief tied about it. A woman never goes upon the street without being wrapped from head to foot in a garment whose size and shape is much like a sheet, color black, white or blue; beside this, a thin, long veil is fastened just below the eyes, often falling to the feet. It is thought to be immodest for a woman to speak with her mouth uncovered. Much jewelry is worn—charms, ear rings, finger rings, bracelets and anklets.

Q. What is the dress of the men?

A. The men wear loose, baggy trousers with a flowing robe over them, usually dark blue; a little red cap, called a fez, is worn upon the head.

Q. What are the employments of the men?

A. Farming, carpentering, masonry, weaving of silk, wool, cotton and straw.

Q. How are the houses built?

A. Among the poorer classes the houses are made of mud, one story high, with flat roofs. The windows or openings for air are near the top. In cities and among the rich the houses are much more pretentious, and are built of stone with tile floors. The roof is always flat, and the windows near the ceilings.

To the Members of Junior Missionary Societies.

DEAR FRIENDS:—No doubt you have heard ere this that our leader, the General Secretary of Junior missionary work in our church, Mrs. T. J. Gillespie, has left us. She has gone to be with Jesus. Few of you perhaps have ever seen her face, or been permitted to gather inspiration from her words. But she was always thinking of and planning for your work.

The last plan she submitted to the Board of Directors of the Women's General Missionary Society was one by which you would be granted the privilege of erecting a school building for colored boys and girls at Prairie Bluff, Ala.

Now we want to tell you that the board, at its meeting held Feb. 5, decided to call this building The Jennie Hastings Gillespie Memorial Building.

Let us all respond at once and make this a fitting memorial to one who was so devoted to the interests of Junior missionary societies.

By order of the board,

ANNIE R. HERRON, Pres.

MRS. ELLA J. STEVENSON, Jun. Sec.

Some one has well said, missionary literature is the connecting rod which runs from headquarters to every missionary worker. When it is allowed to slip out of place, interest lags, and harmony of action is destroyed.

A FAKIR.

E. Warren Clark in "From Hong Kong to the Himalayas," says:

"The accompanying pictures is that of a fakir who became a somewhat conspicuous character in missionary circles in India. This old man thought that he had committed unpardonable sins against the gods. He made a vow therefore that he would wear an iron cage around his neck until he had begged sufficient money to enable him to dig a deep well in a dry country, which is considered a very meritorious act. The cage, or grid-iron, rested on his shoulders like a Chinese *cangue;* and upon it were his idol, some trinkets, and a few feathers. Around his neck were strings of seeds of the tulsie tree, upon which he counted his prayers. He begged for seventeen years, yet found no peace, and he continually dreaded the wrath of the gods. Passing through a village one day, he heard a missionary preach from the words, "The blood of Jesus Christ, his son, cleanseth us from all sin." He became converted, but still wore the cage for three years until his vow was fulfilled and the well was dug. Then he became a preacher and an earnest and faithful helper of the missionaries in Southern India."

EDITORIAL DEPARTMENT.

Annual Meeting.

At this writing those in charge are busy and anxious in preparation for the annual meeting. Those who have accepted appointments on the program, however humble they may seem, are doubtless busy also, and each deeply concerned that her part may be well taken; that when the records are made up each will show earnest, prayerful preparation, and the result will be a great in gathering of interest, and an overflow of gifts to the cause of missions.

In a private letter bearing date Jan. 11, Mrs. B. J. Lytle says: "We have been in camp since the 4th of this month. We camped at this village one year ago. Then there were none that had been baptized, but there were a number of in-

quirers, and twenty-four were baptized during our stay. Now there are a number of others wanting baptism. Mr. Lytle examined some of them yesterday and baptized four. Others will be baptized at the service to-night. We are pleased with the progress made by the Christians and inquirers during the year. Though none of them can read they have learned much from the catechist of the Old and New Testament, and I wish you could hear how well they sing the psalms in Punjabi metre."

The Board of Managers of the Home for Aged People desire to thank the unknown friend of Cambridge, New York, who kindly remembered the Home by an annual contribution of $5.00. It is sent through her pastor, Rev. S. J. Kyle. May the Lord raise up many more such friends.

The Annual Meeting.

Presidents of Presbyterial societies will please insist that all ladies going to the Women's General Missionary Society, which meets in Jersey City next May, procure from the nearest general ticket agent certificates and railroad tickets entitling the holders to reduced fare on the return journey. More definite arrangements given in April Magazine,

As we cannot assure the Western Passenger Association that 100 delegates will come from its territory, we cannot secure reduced rates on the certificate plan any farther west than Chicago. Ladies will please make the best plans they can until they reach that point.

E. D. BROWN, R. R. Sec'y.
Craft Avenue, Pittsburgh, Pa.

In nothing perhaps does Christianity show its transcendant sweetness than in its care for the dead, and its heartfelt sympathy with the deep grief of those who mourn for departed friends; and "who hath not lost a friend?" Flowers and other tokens of affection are given at such times, and by their sweetness and grace form a tender memory in the midst of tears.

Into the heart of Miss Margaret Wiley, of Monmouth, Ill., came the gentle thought to prepare a booklet containing selections from the Book of books, and from various standard authors, which would be a sweet reminder to mourning ones of the affection of friends, and lift stricken hearts towards Him who only can comfort "as one whom his mother comforteth." The booklet is in creamy white, simple in design and execution, and a fit and gracious souvenir for any home.

From a private letter, we learn that Mrs. Allen Kirkpatrick, of Braddock, Pa., has made a generous donation to the Home of Aged People, and that now our dear old friends can thankfully enjoy rich cream and milk; also that a loss has been sustained at the Home in the destruction of the greenhouse by fire since the new year.

St. Paul Institute, at Tarsus, was the gift of Col. Elliott Shepherd to the cause of Christian education. We deeply sympathize with the Independent in a misfortune, to which it thus alludes:

"Strange as it may seem to those who know the general benevolent character of THE INDEPENDENT it has fallen into local suspicion in Turkey, and we are informed that our Thanksgiving issue was stopped for a time in portions of Syria on account of the possible insurrectionary character of an article entitled, "About the Turkey," by Gaillard Hunt—an article which gave a description of the character and history on that fowl which is so popular for Thanksgiving dinner. We have not been so amused at such evidence of police enterprise since the time when the colporters in Constantinople were arrested for selling a Commentary on the Epistle to the Gal-

atians, it being demanded that information should be given who had written that letter to the people of Galata (a suburb of Constantinople), and that the author should be brought before them for examination.

Caution to Subscribers.

Allow us to make a suggestion. Remittances for subscriptions are sent in almost every conceivable way. Sometimes silver is wrapped in cloth which cannot but attract attention by its bulkiness; worse still it is frequently not wrapped at all and by sliding back and forth as the letter is handled, cuts the envelope. Strange to say the holes have been *almost* but never *quite* large enough to allow the coins to escape. So far as is known not a cent has been lost in this way, but some of the good sisters are risking too much. Then there is another side from which to view it. Is it not putting temptation in the way of those who belong to the mail service? This latter point might not present itself to the woman who sends her single subscription, but it readily occurs to us when five or six such letters come in the same mail. Stamps, as we announce, are taken for fractional parts of a dollar and are "as good as gold," and there is almost no risk in sending them. We say this not by way of criticism, but for the sake of those who might otherwise be the losers. Postal or express orders are, of course, safest and but whenever feasible.

If you know of any one who might become a subscriber to the Magazine and to whom you would like to have a sample copy sent, please send us the name and address on a postal card and we will cheerfully acquiesce in your request.

To make the Magazine all that its friends wish for it in the way of "being good and doing good," we need a longer subscription list. The efforts of appointed agents and self-appointed agents are helpful and encouraging. The list is improving somewhat. Let the good work go on.

Some time ago we printed the notice of the successful graduation of a Hindoo woman, Miss Cornelia Sorabjee, from the University of Edinburgh. We now learn that she is prosecuting her profession as a lawyer in her native land, and recently gave a lecture in Bombay on the "Legal Status of Women in India." She ably demonstrated that the seclusion of zenana women rendered it imperative that they should have an advocate of their own sex when needed legal advice.

The darkest hour of Turkish missions, says Dr. Pierson, "was reached in 1851, when a late Sultan issued a decree that all missionaries were to leave the land, and missions were to close. Dr. H., one of the American missionaries, who tried in vain to get the decree revoked, called on Dr. B. and told him the sad news. But the doctor, calmly rocking himself in his chair, remarked, 'The Sultan of the universe can reverse it,' and down they went before God. All night they prayed. The next morning the Sultan died. His successor never mentioned the decree, and the missionaries are still carrying on their work."

The eight Russians, who were recently deported to Siberia for life for sacrificing a member of their commuity to appease the wrath of a pagan god, belong to the race of Volga Finns, a people who have not yet been converted to Christianity, although nominal worshipers according to rites of the Greek church. Their forefathers made a pretense of embracing Christianity, when conquered by the Russians but their descendants have secretly clung to the worst form of paganism, and when their god demands a human sacrifice they hunt up a victim,

Miss Anna G. Thompson of American Mission, Cairo, Egypt, writes under date of January 22:

We are much pleased here to have the presence and help of Dr. and Mrs. White. They are for the present at Dr. Harvey's, where, you know, I live also. One of Dr. Harvey's nieces from Detroit is spending the winter here, and she is great company for Lulu who was lonely without her sister. Rev. Dr. Thompson and family from Japan are in Cairo now, on their way to America. She has many relatives in our church, but she and her husband are missionaries under the Presbyterian board.

I am glad to be able to write that our missionary circle in Cairo are all well now. Mrs. Nichol had typhoid fever, but was recovering, the last word, although still weak. They were in Assouan most of the time she was ill. Mr. Strang took Herman there to see if the drier air would help him. He had not improved very much, but we hope he may.

The two older daughters of the late Maharajah Dhuleep Singh are now in Cairo, and are to visit the schools in the mission house tomorrow. They are very pleasing young ladies, and expect to leave Thursday for Upper Egypt on a visit.

It is remarkable that we have had no rain so far this season, sufficient to wet the ground. So our weather has been better than usual, but the ground was very damp until late with the high Nile. Our work is going on as usual.

STUDIES FOR MISSIONARY SOCIETIES FOR 1895.

APRIL.—Young People.
MAY.—Medical Missions.
JUNE.—The work of W. G. M. S.
JULY.—Our Educational Institutions.
AUGUST.—Our Missions on the Nile and in the Punjab.
SEPTEMBER.—Church Ex. and Min. Relief.
OCTOBER.—Indian Missions.
NOVEMBER.—Freedmen's Missions.
DECEMBER.—The Gospel in all lands.

PROGRAMME FOR APRIL.

SUBJECT—Young People.

Devotional exercises.

Psalm 19, H. M., 5-7.

Prayer for unconverted young people.

Scripture reading—Joel 2:28-29; Acts 2:17-18, 1st Corinthians 12:4-12.

Psalm 22, L. M. 19.

Prayer—That young Christians may realize the responsibility of their profession, and more fully consecrate their gifts and talents to God's service; several prayers following each other.

QUESTION.—May the present phenomenal movement among Christian Young People be regarded as fulfillment of prophecy? Consensus of opinion.

Short paper, "Origin of Christian Endeavor." Change of name to Our Young People, and why?

Psalm 26 L. M. 2-3.

Paper—Consistent Young Christian. Our necessity for *real heart piety* in aggressive work.

Psalm 119, Part II, 8-11.

Roll call. Business.

"Nothing is so wonderful in the eyes of many as the present activity among young people in all branches of the church of Christ. It is truly a marvelous movement. Nothing has been witnessed like it. Thousands of our young people, our boys and girls, have enlisted as workers for the Master, and their national gatherings in convention have caused the eyes of all to look and wonder at the apparently boundless enthusiasm of these young souls for Christ."—Rev. Crawford in United Presbyterian.

COMMITTEE.

Reports of Societies, Etc.

February Report Women's Board.

Two meetings were held during the month, one regular and the other adjourned, both of which were well attended.

Foreign secretary reports letters inquiring about the cost of supporting scholars in the foreign schools, and three applications for positions in the foreign work. A request is made for prayers for the blessing of the Holy Spirit on the work of the missionaries.

Home secretary reports from Miss Black, Wapinitia; Tacoma, Seattle and Altoona.

Freedmen's secretary reports that owing to the cold weather the visiting had to be postponed. Schools well attended. Knoxville is happy over their entrance to their new building, and will now be able to carry on the work thoroughly in every department that has been crippled the past year. Nine rooms have been furnished by individuals and societies in the new dormitory.

Mrs. N. Wylie Stevenson was elected to fill the vacancy caused by the death of Mrs. J. H. Gillespie, Junior missionary secretary, aud Mrs. M. M. Patterson that in the Finance committee, also made

vacant by the death of Mrs. J. H. Gillespie.

The president of Women's Board, with Mrs. M. M. Patterson, one of the directors, will visit our Southern schools. They start Tuesday, 19th.

Treasurer reported December receipts, $2091.93; disbursements, $2423.30. January receipts, $2228.67; disbursements, $5016.61.

MARY W. PORTER, Sec'y.

Mrs. J. W. Witherspoon.

An expression of love and sympathy from the Women's Missionary Society to the relatives of our late president, Mrs. J. W. Witherspoon.

"God's finger touched her and she slept." Words thus written by a friend of a friend we now write of her who was both a friend and fellow-worker. In both respects her loss is keenly and deeply felt, but we bow in submission to our Father's will. As a friend she was of those choice souls in whom are found all that can be found in those merely human, being ever uniformly courteous, kind, loving, tender, sympathetic and helpful; always anxious to cheer, encourage and assist. As a worker in our society she was invaluable. Wise in counsel, careful and accurate in her plans, prudent in action, persevering and thorough in execution, she was fitted for and deserving of the office which by her character and ability she adorned. While she is gone from us she is not lost to us, for inasmuch as "none of us liveth to himself, and no man dieth to himself," her fragrant and beneficent influence is with us and in us, and the inspiration of her life remains to incite to new and greater efforts in the work which so fully enlisted her sympathies and energies.

To those of you who were dear to her, and to whom she was specially dear, and who now weep for her, we offer our heartfelt sympathy in this the hour of your bereavement, and remind you of the consolation there is in the close of a life of purity and of unselfish and self-sacrificing effort. A life lived in Christ and like him and for him has not its end in gloom and sadness, but passes on to eternal light and heavenly joy and reward, blessed and abundant among the spirits of the just made perfect; and while your hearts are sore at the parting of ties so close and tender, we point you to that which also consoles us:

"The truth to flesh and sense unknown,
That life is ever lord of death
And love can never lose its own."

THE COMMITTEE.

A memorial of the United Presbyterian Women's Association to the memory of Mrs. J. W. Witherspoon, who was an honored and beloved member of this organization.

While we sincerely mourn her loss, we bow in humble submission to the sovereign will of our heavenly Father, "who doeth all things well;" fully assured that all that befalls us are integral parts of a stupendous plan of wisdom; that there is no crossing or thwarting the designs and dealings of our God, whose "counsel standeth for ever."

In his inscrutable providence He has removed from us another highly esteemed and faithful sister. Only yesterday she was with us, as one "not slothful in business; fervent in spirit; serving the Lord." And how large was the sphere of her activities—the dear ones in the home circle, her church with its various societies, and this association with its benevolent institutions, the success of which made large demands on her time and strength. Yet she was persevering in her ministrations to the helpless orphan, the aged and the infirm.

Of a modest and retiring disposition, a calm, gentle dignity was characteristic of her personal appearance, which gave one a feeling of confidence and strength. Her words were always well chosen and gracious. She was possessed in a high degree of the virtues of prudence, fortitude and christian charity, and noted for her genuine, unassuming piety. Those who knew her cannot resist the impression that she was a true child of God.

Her vacant place today reminds us that she "has finished the work given her to do," and of her can truly be said, "Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors and their works do follow them." Let us be up and doing, for time is short and life uncertain. We know not what a day or an hour may bring forth. Oh, that we may hear and heed the warning, "Be ye also ready."

In our sorrow we tender to her grief stricken family and sister our heartfelt sympathy, and commend the bereaved husband to him who has said, "I have chosen thee in the furnace of affliction." Thus eternal love declares its choice, and the living, loving Saviour will support and sustain. And may the children hear the voice of the Comforter, saying to them, "As one whom his mother comforteth, so will I comfort you," in this day, when the mother is not, for God has taken her. "The righteous shall be in everlasting remembrance."

The Board of Managers of the United Presbyterian Home for the Aged people offer the following "Tribute of Love" to the memory of Mrs. J. W. Witherspoon, who died January 19, 1895.

Since it has pleased our Heavenly Father to remove from us our first vice president, we bow in humble submission to His will, and cherish the memory of our dear departed sister. In her quiet, unassuming manner she has left us an example of prudence and piety, for in her tongue was the law of kindness.

Although her work on earth is ended, and she has gone to her reward, we who remain, should draw very near to the Heavenly Father she loved, and put on the meek and quiet spirit with which she was clothed, and imitate her noble christian example.

Her devotion to the Home was unswerving, and her anxiety for it'e success made her ever willing to do all in her power to advance its interests. Her tenderness and love for the old ladies was shown not only in words of christian sympathy, but also in tokens of kindness.

As chairman of the Sabbath Service committee she arranged also for the spiritual needs of the family in the Home. Her faithful attendance upon the meetings of the board, and planning for the best interest of the work, was commendable.

The holidays was saddened by the sudden death of another member, and in less than three weeks we are again reminded of the uncertainty of life. As a Board of Managers, we feel that the removal of our dear sister is a solemn call of God's providence to us all to be more earnest, active and faithful while we have the strength for the Master's service, and while sorrowing for our bereavement, we have reason to rejoice that she has entered into her rest, where God shall wipe away all tears from

the eyes, "and there shall be no more death, neither sorrow, nor sighing, neither shall there be any more pain."

We desire to express our sympathy to her husband, sons and sister, and commend them to the Divine Helper whose love and compassion never fails. COMMITTEE.

On Saturday, January 19, 1895, at 4.30 A. M., Mrs. J. W. Witherspoon was called from her home on earth to join the redeemed in heaven.

As chairman of women's committee of supervision over Hanna Hall, of Allegheny Theological seminary, the motherly devotion which so characterized her own home life was seen in the pleasure she took in laboring to shed a few rays of home comfort over the student-life in the Hall.

We, her associates, are saddened by the thought that she, whom we have so loved, will meet no more with us. We shall miss the bright, kind face, the gentle words of counsel and sympathy, and the quiet, but subtle, influence of the beautiful, Christ-like character.

To her sorrowing husband and sons, and to the bereaved sister, we extend our sincere sympathy in this hour of deepest sorrow, and commend them to Him who has given precious promises of comfort for the hour of affliction. COM.

Mrs. Jennie H. Gillespie.

The members of the Women's Missionary Society of the Shadyside U. P. church desire to record their profound sense of the loss they have sustained in the death of their beloved friend and fellow-worker, and their first president, Mrs. Jennie H. Gillespie. She fell asleep in Jesus in the closing hours of January 15, 1895. She had walked with God, and God took her. So unexpectedly and so tenderly did the summons come, that not even those near her knew when the darkened chamber had become an open gateway by which the soul had passed into the Father's mansions.

Mrs. Gillespie possessed rare breadth of mind and clearness of judgment, united with indomitable energy, a warm heart and a consecrated purpose. The power of her life was far-reaching. Not only was it felt wherever our woman's work has gone, but in many quiet ways she was constantly touching souls for Christ. In our own society we will not only miss her as a wise counselor and efficient worker, one who performed the humblest duties as faithfully and as gladly as the higher, but mourn her as a sister beloved, a friend precious in times of sorrow, and helpful in times of need.

A home circle has been broken and sorely bereaved, but we rejoice that their sorrow is no hopeless sorrow, for they can look forward to a joyful meeting in the home of many mansions, in which there shall be no more parting.

COM.

Freedmen's Work.

An item of interest worthy of being made known, is, that since the organization of the Women's Board $50,000 have been expended in work for the Freedmen. We come to you so often, asking your co-operation in further extending the work it is but just that something of the secrets should be given to you from time to time. As many will remember, our first special work was the aiding in building and the wholly furnishing of the Little Girls' Home at Knoxville, Tenn. Also the support of little girls in this Home has always been a prominent feature of our work. In this month's report Miss Wallace gives some of the results of the work done in this Home during the ten years of its existence, which we give as of interest to all:

Some ten years ago, two little girls were brought to the Home, one six, the other eight years old; one an orphan, the other had a drunken father who was sent to the penitentiary for marrying a white woman. Each of these little girls was supported by friends in the North. To-day one is in the Freshman class in college and the other will finish the Normal course this year. Both have supported themselves for the past two years by teaching during vacation and by assisting with the work in the Little Boys' Home. They are nice looking, intelligent girls. When they return to us from their summer's work, and tell of their school, Sabbath-school and their efforts to help their own people, we feel that our work has not been in vain. There is no doubt but these girls would have been leading a life of sin and shame, and also leading others into like paths. If you could see Miss McDill (matron of the L. G. H.) with her family of thirty-seven and note how they bow their heads and sing the blessing before meals, and bow around the family altar; then again asking God's blessing before going into the school room and on Sabbath evening, repeating the Catechism, you would feel that God would surely bless these children. Then as you watch them wash the dishes, scrub the kitchen and halls, wash and iron, you realize that they will make better homes than their parents were able to make.

Another Hall (Girls' Boarding Hall) asked of God and was given by Him. Here the girls gathered into the Home are taught to wash, iron, cook and make their own clothes. We try in all of our arrangements to make it a home such as they can have when they make a home of their own. We find that those who have been with us for a few years model their homes after the home-life they see while at college. A young girl came to us from a well to do colored family, was converted and returning to her godless home, with the consent of her parents, erected the family altar. This young girl and her sister gathered the family every evening, father, mother, brothers and hired men, and commended them to the care of "our Father." Another married and morning and evening gathered her little ones around the family altar, her husband willing to be present but taking no part in the devotions.

These few cases serve to illustrate the good that is being done for the colored people by our missionaries at the various mission stations established, and serve to show that your money is wisely expended and bringing forth fruit abundantly, the full extent of which can only be known in eternity. In the industrial training at Henderson, a class from the advanced grades has been opened for instruction in dress making by the chart

system. This is a good step, as there is no opening in the South for colored girls to learn this trade, but good openings for work, we are told, if they can show that they are qualified thoroughly.

The erection of a school building at Prairie Bluff, Ala., (the new mission) is a part of our pledge for this year, and, as many will remember, this is the special work our dear good secretary of Junior work so earnestly recommended to the Junior missionary societies. This was the last request Mrs. Gillespie made of these societies, and as she was called to her eternal home before the work was accomplished, could there be any more fitting way of showing love for her memory and appreciation of her work than for the Junior societies to persevere with renewed energy until the required sum (about $1000) is raised, giving it as the "Jennie H. Gillespie memorial." The Women's Board, at its last meeting, passed a resolution that this be done, and we know it will meet with the hearty approbation of all, and needs only to be mentioned to be accomplished. A letter from Mr. Oliver, who has charge of the mission at Prairie Bluff, shows how great the need is for this building.

You will also notice the poverty of the people and great need of help in the way of clothing. While speaking of clothing we would also mention Chase City, Va., Henderson, N. C., and Miller's Ferry, Ala., as being in great need. This being an unusually cold winter, the need at these stations always *great* will be *greater*. Please send liberally.

C. JANE VINCENT,
Allegheny, Pa. Cor. Sec'y.

The Women's Board—Parsonages.

Since the organization of this Board, loans amounting to at least $29,600 have been made to seventeen congregations, to enable them to build parsonages. Four more are promised sums amounting to $6,900. Two of these must wait until we get the money, and it is for us, the women of the church, members of our missionary societies, to say how long. The pastor of one of these waiting congregations writes from a large western city.

"The Bricklayers Union has agreed to bind its members to $4.00 a day, beginning March 1, and nearly every bricklayer in the city belongs to the Union. The brick work on the church was done for $2.00 per day, and we can get the work at the same price until the 1st of March. You see the need of prompt action if we are to get the benefit of the low price. The work could then stand or be pushed along leisurely as we could get the money."

From another western charge the pastor's wife writes that their people have done nobly in building a good, well furnished parsonage, with barn and other out buildings, which was really a great undertaking for them. "Yet," she goes on to say, "we lack one room at least of having sufficient for comfort. We can do very well when alone, but when we have company, as is often the case, it is difficult and sometimes embarrassing, as is my present experience, which suggested to me to write to you as our only hope of help at the present time. We are having a series of meetings, and the ministers assisting often want to occupy the study, which being my bed room also, makes it a little difficult to manage. If we had the means to build one more room I could arrange to have the study to be used as a study and spare bed room (for we have no spare room as it is now), it would add much to our convenience."

In reply to a letter giving instructions how to proceed in making formal application, and also stating the low condition of the funds, this unselfish woman wrote saying that since there were so many calls, and treasury empty, they would not send in their application then, but *wait until we had the money*, and ex-

pressed sympathy with us in trying to make money satisfy so many demands.

A minister in charge of a mission church says: "We are in the parsonage now, and when it is finished it will be a very comfortable home, a great advantage to the work, and will be more of a comfort and time saving thing for the missionary than one unacquainted with the work could tell. In the last three years I have moved six times. My prayer is that every mission field may soon have a parsonage as comfortable as this one."

We know of ministers laboring in the west who have been compelled to borrow money at a high rate of interest to build homes to protect their families from the rigor of a western winter, nothing but cold and inconvenient houses being available, and they at most exorbitant rents, which the salary of a home missionary would not permit even for a comfortable house.

As I write a storm rages without, wind and snow forcing their way through every crevice, so that I can scarcely keep warm in my own home. I wonder what must be the suffering of some of God's people in houses built for rent and not for comfort. Surely we have heard enough to arouse us to action in behalf of these brothers and sisters who have given their lives to the Master's work.

Dear sisters, if we would build aright, leaving no breaches in Zion's walls, we must not leave this work undone. Your board is just as anxious to do this work as the Board of Church Extension is to have it do it, but being crippled for want of funds, it is compelled to take up the most urgent cases, leaving many very needy places without aid.

N. H. I. STEWART, Cor. Sec'y.

Important Notice.

TO PRESBYTERIALS, AND THE JUNIOR MISSIONARY SOCIETIES.

Below you will find a list of presbyterial Junior secretaries, taken from the last report. Where others have been appointed please notify the Junior secretary at once; also, where address of secretary is not given in the above, send immediately, that the statistical blanks for Junior societies, which will soon be sent out for the first time, may reach you promptly.

We would also urge that where Presbyterials have not elected a Junior secretary that this important matter be attended to at the spring meeting, and the name and address of the person elected be sent to the general secretary.

Where there is no Junior secretary blanks will be sent to the Recording secretary, and we ask that the same care and attention be given these that are given the blanks sent out for the women's societies, in order that a complete report of the work of our Junior missionary societies may be presented at the annua convention at Jersey City.

The duties of Presbyterial Junior secretaries are stated in Constitution for women's presbyterial societies, Art. 5, Sec. 5, as follows:

SEC. 5. The Junior Secretary shall visit the Junior Missionary Societies of the Presbyterial whenever necessary; shall also make every effort to secure the organization of one in every congregation of the Presbytery, reporting the same at once to the Recording Secretary of the Presbyterial; arrange for frequent meetings of superintendents and leaders for discussion of plans and methods of work; furnish an annual report to this Society, and to the Literature Secretary of the Women's General Missionary Society.

PRESBYTERIAL JUNIOR SECRETARIES.

Allegheny—Mrs. N. Wylie Stevenson, 161 Locust street, Allegheny, Pa.
Arkansas Valley—Mrs. I. M. Brownlee, Newton, Ka.
Chartiers—Miss Mary E. Wilson.
Chicago—Miss Mattie Graham.
College Springs—Miss B. Anderson, Col. Spg's., Ia.
Conemaugh—Mrs. M. K. Stewart, Indiana, Pa.
Delaware—Mrs. Jennie Blakley.
Des Moines—Mrs. Hannah Burnside, Oskaloosa, Ia.
Garnet—Miss Grace Houston, Garnett, Kas.
Illinois Central—Miss Julia Moffit, Paxton, Ill.
Illinois Southern, Miss Sadie McMillen.
Kansas City—Miss Lizzie Hood.
Keokuk—Mrs. M. E. Albergall.
Lake—Miss Jennie Pressly, Erie, Pa.
LeClare—Annie R. Claney, Stanwood, Ia.
Mercer—Miss Ella McBride, Mercer, Pa.
Monongahela—Mrs. E. M. Hill, Margaretta St., Pittsburg, Pa.
Muskingum—Miss Lena Craig, Cambridge, O.
First Ohio—Mrs. Anna Johnson.
Omaha—Miss Mary Fowler.

Oregon—Mrs. T. J. Wilson, Albany, Ore.
Rock Island—Miss Minnie McCreight.
Sialkot India—Mrs. Holliday.
Sidney—Miss Mary Ruder.
Westmoreland—Mrs. M. J. Stevenson.
Xenia—Mrs. J. B. Carruthers.

MRS. N. WYLIE STEVENSON,
General Secretary Junior Work,
161 Locust St., Allegheny, Pa.

Question Drawer.

(Address communications for this department to Miss E. W. Pollock, 314 West Fifth Street, Erie, Pennsylvania.

Death has again entered our ranks and this time taken an honored member of our Board. In her official position we shall miss her, and deeply sympathize with her associates in the Board. But this sorrow comes nearer home to many of the women of Lake Presbytery. Mrs. Gillespie was a personal and beloved friend, and could her friends have seen the tears and heard the expressions of sorrow, called forth by the news of this death from the members of the Erie society and congregation, they would have said they truly have lost a sister.

It was only last October, when the Women's Missionary society of Lake Presbytery met in Erie, that Mrs. Gillespie stood before us the very picture of health, and with gentle voice and tender words pleaded for the Junior work and urged us to take it up. We cannot realize that that voice is hushed, and the last word spoken.

It was but yesterday that a committee from the Erie Young People's Christian Union met and organized a Junior Union, and one said, "How I wish Mrs. Gillespie could know of this fruit of her labor." We know not what knowledge the blessed Saviour may grant her in the realm of bliss, but he has said: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them." E. W. P.

Erie, Pa.

Ans. In regard to the question in the November Magazine, I would say that the Woman's Missionary Society of Olathe, Kas., would prefer the minutes of the Woman's General Missionary society published in the July Magazine.

We have used the programs as published in the Magazine and find them very helpful. If one is absent from one meeting, if she has the Magazine, she can be studying the lesson for next meeting, without having to wait to ask some one who was there, what the subject is.

MARY A. NESBITT.

Olathe, Kas.

Ques. What advantages are presented at Chautauqua for the improvement and education of missionary workers?

Ans. One is a regularly organized missionary institute under the management of a board composed ofrepresentatives from each of the orthodox churches in the country. At its meetings difficulties and discouragements are presented, and plans for overcoming them are brought forward by the ablest church workers in our own or foreign lands. Two sessions—9 a. m. and 4 p. m.—are informal meetings. Questions on every possible phase of missionary work are asked either orally or in writing, and no theoretical answers are permitted. Only those who can begin "I know and I have seen tried with success" are patiently heard on its floor. The session at 8 p. m. is occupied by a lecture, illustrated most frequently, explaining some country or people in need of the word of God. These lectures embrace a wide range. Last year they extended all the way from the Cannibal islands to the "sweating and tenement house system" of our great cities, with the balance of opinion in favor of falling into the hands of the cannibals if but two of the alternatives presented themselves. Another is the meeting with missionaries home on a furlough, some of whom have spent their lives in the field and are going back to die there. They can give one an understanding of the depths of the degradation of godlessness that a whole library of books cannot convey. One also meets there each year a number of native Christians; some as students; some as companions of returned missionaries; some as members of traveling companies. They are living illustrations of the power of the gospel of Christ to turn reasoning beasts into believing men and women, object lessons that present unanswerable arguments to the woman who sees no return from investments made in missions. If our Board would import a few, and keep them within the call of Presbyterial officers for waking up and convincing sleepy congregations, it would be a good idea. A very helpful element is the large number of United Presbyterians who always meet there from all over the church. Plans are compared and helpful suggestions exchanged. The isolated worker is cheered to find so many fellow-laborers when she almost felt that she alone was left to serve the Lord. Members of the Board and managers of the various charitable institutions of the church are on the grounds frequently during the season, willing and anxious to explain the needs and workings of their respective departments. Photographs and charts hang on the wall of the United Presbyterian chapel on Vincent avenue, making much of the work done to pass before the eyes of the visitor a reality. A knowledge of such things as these last two particulars furnish an equipment that too many of us workers lack. She who with pencil in hand can trace every dollar from its donation to its final expenditure has a weapon for the overthrow of the doubter that has not been fully valued. On the reading tables of the various denominations the missionary literature of all the numerous boards of the world can be found, and somewhat of the whole work may be grasped by the inquiring mind. Finally there is the indefinable education that comes from contact with people by the individual but still by the thousands. The missionary worker needs it to learn to dodge angularities and round corners, not always belonging to others than herself either.

Mission School—Prairie Bluff, Ala.

Dec. 31, 1894.

We opened school August 27, with a good attendance considering the employment of the people. Though only twelve months in a year, I learn that sometimes it takes thirteen or fourteen months to make and gather a crop of cotton. We have enrolled 170 scholars since August, average attendance for this month 144. I have used two teachers besides myself, for the law here does not allow one teacher over 50 scholars. If he has more than that he cancels his right to the five or ten dollars per which the state and county contract to pay. All the teachers must be paid from this five, or ten, or fifteen dollars per month. The district schools have a three months session. Of course a teacher could not afford to work for these wages. An *education* costs something; hence the result is those that did teach have either quit or left the country. The majority of our scholars have no books, being unable to buy them. Hence we use the blackboard as far as possible as a substitute.

We have three classes studying sewing, averaging 25 each. Help along this line is much needed, including clothing of all sizes, for lack of which many can not come to the Sabbath and day schools. There are many other obstacles which we deem unwise to name just now.

The mode of living is very cheap—generally meal

and meat or a little sorghum. The sooner the negro can be trained to be a good, intelligent farmer the better it will be for him and all concerned. We are not able to accommodate those who want to come school, three teachers some time teaching in one room 33 x 31 feet.

We have a large field here for work. It is quite a distance away before a school can be reached that runs over three months except the mission school at Miller's Ferry. Any help will be gladly received. The first Sabbath we had school there were three scholars; now we have now 80 and 90 when the weather is good. We are using the Bible songs given the school by K. C.

Direct all goods for Prairie Bluff Mission, to Catherine, Ala., and I will have no trouble in getting them. We are greatly in need of a dwelling. Much gratitude to those sending comforts and papers.

H. J. OLIVER.

Des Moines Presbytery.

Program of the Ladies' Missionary Society of Des Moines Presbytery, to meet in the United Presbyterian Church, Chariton, Iowa, March 26 and 27, 1895.

TUESDAY.

7:30 p. m.—Devotional exercises, conducted by Mrs. Gilmore, Oskaloosa.

Address of Welcome, Miss Nellie Rogers; response, 1st Des Moines.

Roll call, responded to by missionary items, or verses of scripture.

Business; appointment of committees; anthem.

Address by Rev. H. P. Jackson.

Anthem—Ladies' quartette; social.

WEDNESDAY.

9 a. m.—Praise service, Albia.

Miscellaneous business; reports of secretary and treasurer of Presbyterial Association; delegates reports.

Conference, to be opened by 1st Des Moines, How Can the Ladies' Missionary Society Best Co-operate with the Pastor in His Work?

Recitation, Dexter; singing.

Bible reading, 2d Des Moines; subject—prayer. Ps 55: 17, Phil. 4: 6; Math. 18: 19 and 21: 22; anthem; intermission.

1:30 p. m.—Devotional exercises, Indianola.

Business; minutes; singing.

Paper—The Sailor's Four Anchors, Pitzer; anthem.

Greetings from sister churches.

Report from General Missionary Society, Monroe.

Thank offering service; Mrs. Gilmore. president.

Report of committees.

Evening session, 7 p. m.—Minutes; devotional exercises, Winterset.

Exercises, by the Chariton Junior Band.

Talk on Junior work, Mrs. Burnside, Oskaloosa.

Anthem—Ladies' quartette.

Paper—Temperance, Indianola.

Recitation, Summerset; anthem.

Recitation, Knoxville; singing—Ps. 72: 17-18, C. M.; adjournment.

IN MEMORIAM.

Mrs. Jane M. Andrew—Mrs. Anna C. Kyle.

The Woman's Missionary society of the United Presbyterian church, of Cedarville, O., would offer the following tribute to the memory of Mrs. Jane M. Andrew, who died October 1, 1894, and Mrs. Anna C. Kyle, who died September 5, 1894.

We would testify to the Christian character of these dear sisters. They loved their Saviour, the house of God, and his people. To us it is mysterious that these mothers should be taken from their homes where their ministrations were apparently so much needed. But God, who makes no mistakes as to time and place says, "What I do thou knowest not now, but thou shalt know hereafter." We tender the bereaved friends our sympathy in their sorrow, and we would hear God's voice saying, "Be ye also ready." COMMITTEE.

Mrs. Julia A. Boswell.

A TRIBUTE, in memory of Mrs. Julia A. Boswell, who was called to her eternal home, December 26th 1894, in Allegheny, Pa.

Mrs. Boswell was a devoted worker in the Lord's vineyard, and showed a high mark of Christian character. She was permitted to work during almost the allotted years on earth. When the summons came she had but a few days to wait, and was glad to rest her weary head on her Saviour's breast.

She was a member of the Board of Managers of the Home for Aged People since its organization, and was devoted to its work in all its departments, attending faithfully to her duties.

To her sons and sisters who are left to mourn, we extend our sincere sympathy.

By order of the Board of the Home for Aged People. COM.

Miss Jennet Walker.

The Ladies' Missionary Society of the United Presbyterian Church, Caledonia, N. Y., would pay a loving tribute of remembrance to the memory of Miss Jennet Walker, who was suddenly called to leave her sister, the church and our society, for the glorious home prepared for her in the dear Father's house beyond the river.

She was an earnest and faithful Christian, and though unable to attend regularly the church services was always ready and willing to assist in the various departments of church work, as opportunities were given her.

Patient through long years of suffering, bright and cheerful in spirit, she has left us an example we would do well to follow. COM.

Mrs. Jeane H. Leitch.

At a memorial service held by the Women's United Presbyterian Association, January 25, 1895, loving mention was made of a third life director, and a fourth life member, Mrs. Jean H. Leitch, who was summoned by her heavenly Father to the mansion prepared for those who honored Him on earth.

This mother in Israel served her generation faithfully and well. "Her children arise up and call her blessed." To the children we commend the promise, "I will not leave you comfortless."

It was her pleasure, when health and bodily strength permitted, to unite with those who gathered in the sanctuary, with whom were her closest and dearest friendships. She was an instrument in the Father's hand of doing much good in an unostentatious, kindly way. In her death her pastor has lost a valued friend, and the benevolent work of the United Presbyterian church an interested and generous patron.

Thus the thinning of our ranks should urge us all to practice the new commandment, "Have love one to another," that there may be no regrets for the "might have been" when loved ones are called from "time to eternity." COM.

INDIAN BURIAL-GROUND.